



isted to judge of their condition and wants. It has had to contend, and is now contending, with an amazing apathy respecting its great and good work in the Christian and commercial world; but, notwithstanding, it has shamed signally in the favors of Heaven.

The objects of this society, as expressed in its constitution, are the following: "To improve the moral and social condition of Seamen, by uniting the efforts of the good and wise in their behalf; by promoting in every port Boarding Houses of good character, Savings Banks, Register Offices, Libraries, Reading Rooms, Schools, the ministration of the Gospel, (at home and abroad,) and other religious privileges."

The officers of the Society, in their various annual reports, state that they were early encouraged to commence this noble work by the prospect of great usefulness to seamen, both spiritual and temporal; of profit to the merchant and ship-owner; and of general benefit to our country and the world. In the prosecution of their enterprise the members of the Society were encouraged, and have continued to labor with increasing usefulness. Five chaplains are now employed by the Society, who devote their whole time to various benevolent efforts for the especial benefit of seamen, in the ports of Canton, Havre, Honolulu, Marseilles and Mobile; while in Smyrna, Batavia New Orleans some expenditures have been made by this Society for the advantage of our sea-faring fellow citizens. A convenient chapel for seamen, and two reading rooms have been erected at the Sandwich Islands, for the accommodation of officers and sailors. The labors of Mr. Damon, the successor of the lamented Diell, have been much blessed. He has been instrumental of great good there in the temperance cause. For ten years past this Society has thus been dispensing its blessings among the sons of the sea. Much benefit has resulted to the seamen's cause by means of a monthly publication called the "Sailor's Magazine," which has been issued by the Society for more than thirteen years, always spreading before the community a great variety of valuable facts respecting sea-faring pursuits, the claims, wants and prospects of seamen, and exerting a happy influence in their favor wherever it has gone. Besides many instances of hopeful conversion, a moral reformation has taken place among seamen of the most cheering character. This reform has been seen in the multiplied instances of abstinence from intoxicating drinks. The grog tub is becoming as unfashionable at sea, as the grog decanter on shore. Several large and convenient boarding houses have been established, and especially within the last four years, which have exerted an influence of the happiest kind. By means of mariners' churches at home, of chaplains stationed abroad, and liberal supplies of Bibles, Testaments and other suitable books, distributed gratuitously among them, our generous brethren of the wave have been furnished to a considerable extent with valuable instruction at home, in foreign ports, and while floating over the wide, deep sea. Savings banks have stored safely for the sailor hundreds of thousands of dollars, that might otherwise have been squandered in intemperance and lust. Register offices have recorded the names of thousands lost amid the perils of the ocean, whose families might otherwise have never known their fate. Libraries have supplied mental food for the sailor in abundance; and schools connected with the homes have scattered their favors freely in his path.

This is the field, and these are the labors of the American Seamen's Friend Society. Who of our readers do not feel in their hearts that it is eminently worthy of patronage? But, it must be remembered, the great enterprise of this Society cannot be sustained without feeling in the pockets. The call is now loud and repeated upon the Society to increase its efforts, and enlarge the sphere of its benevolent action. From many lands the cry comes for help, borne on the winds and over the billows of the deep. Chaplains to seamen, in very many large and important ports, both in the eastern and western hemispheres, are earnestly requesting aid in their arduous toils. They ask the friends of the sailor in America to send them re-enforcements of men, that they may go forth with increased strength to reap the widening and ripening harvest of the seas.

Merchants and ship-owners of America! no society is more worthy your liberal support than the one for which we are now pleading. All the pecuniary means you may give it, will be wisely disbursed by a prudent and skillful executive committee, composed mostly of gentlemen who are or have been connected with maritime pursuits. Donations may be forwarded to the Treasurer of the Society, Mr. Charles N. Talbot, 66 South Street, New York, to Rev. D. M. Lord, 99 Purchase Street, Boston, or to the editors of the "Sheet Anchor," 39 Merchants Row. We have recently had the pleasure of forwarding twenty dollars to this Society, and shall be happy to forward many more. All donations are acknowledged monthly in the Sailor's Magazine. The donation of fifty dollars constitutes the donor, or any other person, who may be selected, a life director of the Society, and will furnish a copy of the Magazine gratis for life. The donation of twenty dollars constitutes a life member of the Society, and secures the Magazine gratis for one year.

"Who will be the first to make us the almoners of their bounty to the American Seamen's Friend Society?—Sheet Anch.

### Progress of Truth in Denmark.

Rev. P. C. Monaster, of Copenhagen, writes to Rev. C. G. Sommers, of New York, as follows:

"You will be pleased, my brother, to learn that our beloved church is in a state of constant progression. Next Lord's day will be our third anniversary as a church, and the forty-fifth year of my own age. We expect on that day that several recently converted persons will be immersed in the name of the Father, Son and Holy Spirit, and after that addressed in a church of our Lord Jesus Christ. During the three years of our existence as a church, I have myself been confined in prison about eighteen months. Notwithstanding this, our adorable Lord, who can employ any and every means to carry forward his kingdom, and who would make even the stones to cry out if his children should have need, has of his own grace and by various instruments, during the past three years, called to the knowledge of the truth more than twenty times as many souls as the number with which he commenced the establishment of his church in this city. And for

### CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, MARCH 29, 1843.

#### Rev. William Collier.

The public services, connected with the interment of the Reverend William Collier, took place on Thursday last, at 3 o'clock P.M., at the meeting-house in Baldwin Place. After a solemn chant by the choir, prayer was offered by Rev. Dr. Sharp. The beautiful hymn, "Our fathers! where are they," was followed by a sermon from Rev. Mr. Neale. "Servant of God, well done!" was the closing hymn. The closing prayer was offered by Rev. William Howe. The Baptist clergymen of the city were generally present, and assisted in the minor parts of the service. Mr. Stow, pastor of the Baldwin Place Church, was present, but unable to speak from a throat affection, which has obliged him for several weeks to decline public speaking, and even, to a great extent, ordinary conversation. The deepest interest and solemnity pervaded the large congregation during the whole service. The discourse embraced a condensed history of Mr. Collier's life, delineating happily, the prominent characteristics of his mind and heart. Assured from many sources that those who listened to it will be much gratified to see it in print, and no less assured that it will be read with deep interest by those who could not hear it, and likewise impressed with the fact that these memorials of our fathers should be recorded and cherished by their children and successors, it is with great pleasure that we give this sermon a place in our columns. May its perusal influence many to emulate the virtues and beneficent actions of its subject.

"Behold the pleasing portrait, and admire! No stop at wonder; inquire, and live!"

#### Biographical Discourse,

Delivered at the Interment of Rev. Mr. Collier.

RY R. H. NEALE.

"Who went about doing good?"—Acts 10: 38.

Among the attractions of the sacred volume and the evidences of its inspiration, is the chaste simplicity of style which distinguishes the character of its writers. Especially is this true of the four evangelists. They record their own faults without apology or explanation—of the conduct both of friends and foes just as they witnessed it, without adding epithets of their own either of praise or reproach. In describing the character of the Saviour, whom it is evident they loved and adored as God over all and blessed forever, they indulge in no high-flown descriptions, no studied encomiums.

The effulgence of his divinity, the pre-eminent excellence of his human nature, and the strange and mysterious glory of these united, shone forth apparently without design on the part of the narrators, who had simply taken in hand to record what they saw and heard. A sentence often and that introduced incidentally, such as we should include in parentheses, lays open the distinguishing peculiarities of his character, and presents him before us as the brightness of the Father's glory and the express image of his person. A few words often, like the print of the nails, flash conviction into the soul and prompt the admiring exclamation, "My Lord and my God!"

It is thus also that Christ's peculiar character as a man is presented to us. The language of the text is an incidental remark of Peter, in his address at the house of Cornelius the centurion. And yet what single sentence could more accurately and fully lay open before us the character sustained by the Saviour, when he was in the flesh and dwelt among us. He went about doing good. This gives us an insight at once into his heart, and what do we see? Benevolence all glowing and warm, extending to individuals of every class; sympathy gushing forth from the deep fountain of a soul capable of being touched with the feeling of human infirmities; a humility willing to move in a retired sphere and do good in an unostentatious way and on a comparatively small scale; a mildness, patience, and affection, leading him to toil amid discouragements to bless the ungrateful and the unworthy, and overcome opposition and hatred by the all-subduing power of his own undying love. He went about doing good. Such was the character of Christ as a man. And in this respect, though his human excellencies were infinitely superior to any which fallen man can attain on earth, he nevertheless set forth for our example, that we should walk his steps. And higher encouragement ever need be passed upon an individual than to say, his life bore a resemblance to the life of Christ. This we can say of our departed brother. The language which was used to describe the life and ministry of the Saviour may be employed, though in a more limited sense, in giving a description of his. He went about doing good. This will be best shown by presenting, as is usual on occasions like this, a brief statement of the facts in his history.

Mr. Collier was born in the town of Scituate, Mass. Oct. 11, 1771. His father, though not a professor of religion, and in somewhat humble circumstances in life, was much respected for his intelligence, industrious habits and strict moral integrity. The mother of deceased, happily for him, was a woman of piety, and furnishes, what I love ever to notice, another delightful instance of the power of a mother's instructions and example. Her son, I am informed by those acquainted with both, resembled her in all the essential characteristics of mind and conduct—the difference appearing only in their spheres of action. The benevolence, humility, and love, which led her, in her appropriate sphere, to shed a hallowed and delightful lustre over the scenes of domestic life, prompted him as an ambassador of the cross, to imitate her divine Master, in going about doing good, visiting the afflicted, preaching the gospel to the poor, and wiping away the tear of sorrow, and has now brought down upon him the blessing of many that were ready to perish, inasmuch as he delivered the poor that cried, the fatherless, and him that had none to help. Under the influence of his affectionate and pious mother, there was early developed in our departed friend, that simplicity of character, and that conscientious regard to moral obligations, which distinguished him through life. Though he did not make a profession of religion until he arrived at years of manhood, yet his friends often noticed in his earliest years a serious disposition, and to use his own language "a sort of religious turn," under which the sanctifying influence of the Spirit of God, led him subsequently to become a humble Christian—a useful and beloved minister, and has now,

ever blessed be his name, he has more than a thousand times spoken peace to our souls, as well when we were cast into the dungeon as when we have enjoyed our liberty."

**Christian Reflector.**

1843.

doubt not, secured to him an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

There is a great difference in the character of conversions. Upon some the Spirit of God descends like a thunderbolt of heaven, riving the guarded oak and breaking in pieces the flinty rock. It was thus with the Philippian jailer, who, trembling and astonished, threw himself at the feet of his prisoners and cried out, "Sirs, what shall I do to be saved?" On others the Spirit of God descends like the gentle dew, and the mellowest rays of a vernal sun, developing and expanding the summer flower. It was thus that God opened the heart of Lydia, and led her by a soft yet subduing influence to the faith of Christ. The difference in these conversions depends much on the previous training. Some have been brought up in hardness and fierce opposition, and taught, like Saul of Tarsus, to breathe out threatening and slandering against the disciples of the Lord. Hence their conversion, like his, is marked and striking. But others have been brought up like Timothy, who from a child was acquainted with the Holy Scriptures that had been taught him by a pious mother. It was thus with our beloved friend. If there is such a thing as a gradual conversion, of which I have no doubt, without going into any metaphysical niceties, he seems to have been one. He was trained up in the way he should go, and when he old he departed not from it.

For Jesus' sake, white yet a child  
He sought to keep him undefiled;  
For well his prophet spirit knew  
What Christ on earth would have him do!

Mr. Collier was first led to this city for the purpose of learning the trade of a house-carpenter. Here, attracted probably by the talents of the gifted Stillman and the strong minded Baldwin, he was led to attend upon their ministry, which he ever held in the highest estimation, and like all their surviving hearers, which death, alas, is fast reducing in number, he could not pass an hour more pleasantly to himself and his friends, than in entertaining them with delightful reminiscences of those venerable men.

Soon after the age of 21, Mr. Collier united with this church, then under the pastoral care of Rev. Dr. Baldwin. Having finished his apprenticeship, and finding a strong desire to spend his life in preaching the gospel, he entered upon a course of study at the Rhode Island College, now known by the name of Brown University, where he graduated in 1797. He afterward spent some time in studying theology with his President, Dr. Maxey.

Forty-four years ago, Mr. Collier, then a young man, was ordained to the work of the Christian ministry. Stillman and Baldwin and Gano, and others of their associates in the ministry, were assembled to attend his ordination. Dr. Baldwin preached on the occasion, from the text: "Take heed unto thyself and unto the doctrine. Continue in them; for in doing this, thou shalt both save thyself and them that hear thee." Toward the close of his sermon he addressed himself to the "Candidate, in language which forms an impressive contrast with the scene which we now witness.

"My dear Brother.—You are this day a young man, was ordained to the work of the Christian ministry. You are now to be set apart, by prayer and the laying on of hands, to the work of the ministry. From a very intimate acquaintance with you, from the first dawn of your hope until the present time, I have observed with much pleasure your pious and circumspect behaviour, as also your improvement in human science, and I hope, growth in grace. You will now therefore permit me to exhort you in the words of Paul to Timothy, 'Now therefore, my son, be strong in the grace that is in the Lord Jesus. And the things that hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.'"

Dr. Stillman gave the charge; in which, as was characteristic of him, he says: "Be sure my brother to dwell much on the most important doctrines of the Christian faith; among which we rank the following. The true and proper deity of Jesus Christ—his complete atonement—the total depravity of human nature—the necessity of regeneration by the Holy Spirit—the Christian temper and conduct,—the judgment to come, and the final and eternal rewards of the righteous and the wicked. Do not shun to declare the whole counsel of God. I wish to caution you against a general mode of preaching. We may preach to Christians till we have no more Christians to preach to. Remember, sir, there are in every congregation two classes of people, believers and unbelievers. It is your duty to describe those different characters, and to give to every man his portion in this season. Commending ourselves to every man's conscience in the sight of God."

Mr. Collier was ordained as an evangelist, or, to use the phraseology then employed, as a "minister at large." And though he afterwards became a pastor, yet he closed his ministry as he began it, in the character of a Missionary, and the chief of his field was London.

After Mr. Collier's ordination, he preached on the first to the Baptist Church in Newport, R. I. Four years he was settled as pastor over the First Baptist Church in New York city, after which he removed to Charlestown, in our immediate vicinity, where he was settled as Pastor of the Baptist Church in 1804, and continued until 1820. Since then he has resided in this city, where his services and character, as a Christian and minister, are well and favorably known. Although his connexion with the church in Charlestown has been dissolved upwards of twenty years, there are many still living who cherish a sacred remembrance of his kind and affectionate and faithful labors. As a pastor he particularly excelled. Like the good shepherd, he knew his flock, and could call them all by their names. He went from house to house comforting, exhorting, and charging every one of them, as a father doth his children. Nor were his labors, when in Charlestown, confined to his own people. Ever intent upon carrying the gospel to the poor and destitute, he early turned his attention to the spiritual wants of the unhappy individuals confined in the State Prison, where he was soon after his settlement in Charlestown, appointed to the office of Chaplain, in which capacity he acted for many years after his residence in this city. Thus fulfilling the ministry of his divine Master, of whom it was said in prophecy, "The Spirit of the Lord is upon me, because he hath sent me to publish good tidings to the poor, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

After his resignation as Pastor, and his removal to this city, he was employed by the Boston Baptist Female Society for Missionary Purposes. In this relation he continued to act until about five years since,—and indeed he pursued his labors as a city Missionary until the time of his death, though latterly with less efficiency owing to his advanced age and increasing infirmities.

I feel unable to do justice to this part of his history. The work of a city missionary is very liable to be undervalued. It is one of detail. It is difficult and often improper for him to make known to the public the particular circumstances connected with the thousand instances of guilt, and crime, and pinching want, that come under his notice and demand his attention. Some general statements I may be permitted to make. Mr. Collier, soon after entering upon his work as a missionary, set himself strenuously to break up certain notorious haunts of vice which then existed in the western part of the city. He appealed to the community, to the religious especially, and to the public authorities. The citizens were aroused. The strong arm of the law was enlisted on his side; which, co-operating with an enlightened public sentiment, enabled him to accomplish his object. Those dens of iniquity were broken up, and a standard raised in favor of public morals, which has proved a rich blessing to the city, and reflects no little honor to the memory of the deceased. About the same time he commenced preaching in the eastern part of the city. This interest was shortly after transferred to a convenient hall over the ship-market in Purchase Street, where under the auspices of the Boston Society for the promotion of Morality and Piety, meetings were regularly maintained. In 1826 this interest was transferred to Julian Hall, where meetings were continued until the formation of the Federal Street Baptist Church.

The Children's Friend Society, in the formation of which he took a leading part, was especially dear to him. Its early success and present prosperity are traceable, in a great measure, to his efforts.

He died then all the appearance of

being on the brink of eternity. He could say but little, yet collecting all his energies, and his countenance assuming the strongest expression of firmness, he declared, for the last time, his unwavering confidence in Christ, and his expectation of being saved only through the all-abounding grace of the gospel. He spoke no more on religious subjects, and at 4 o'clock on Sabbath morning, his spirit, worn down with his health, entered into rest. His death was unusually calm and peaceful. He simply ceased to breathe. It seemed as if he had but gone to sleep.

"So tranquill and serene, each feature lay,  
In its unbroken silence!"

thus fulfilling to the letter the beautiful lines of the poet:

"So falls a summer cloud away,  
So sinks the pale when stars are o'er;

"So gently shots the eye of day,  
So dies a wave along the shore."

"Our little son," writes Mr. Collier, on the day his wife died, in the year 1813, "our little son, between four and five years old, was much affected, as were all the other children, with the death of his dear mother. Observing the people going to meet at the hour of public worship, he said to his father, "Why don't you go to meeting? It is time." His father replied that his dear mother had died that morning, and he felt it his duty to stay at home with the family. "Well Pa," said the child, "when you are gone to meeting Sabbath days, mother used to take me into her chamber and pray with us. Won't she talk and pray with us any more?" Happy for the bereaved children that they had a praying mother and a praying father. Your parents on earth will converse and pray with you no more. But their lowered memory is a rich inheritance. May you imitate their example, and live and die in the exercise of that faith and hope which comforted them when dying, sustained them when dying, and are now exchanged for the full fruits of a blessed immortality.

#### The right Kind of Piety.

Those who have but recently "passed from death unto life" have ordinarily very inadequate notions of the Christian life. A Christian's joys and hopes they have experienced, and amid the delightful associations and salutary influences of a revived and active church, they may be making rapid progress in the Christian course. But it is one thing to live like a Christian amid such scenes, and another thing to pursue a life of holiness through all the vicissitudes and varying circumstances of a person's history. The piety that God owns and rewards, is a piety that dares to be singular; that is not dependent for all its fervor and stability on the zeal or perseverance of others; but that lives and flourishes, breathes and burns, in times of general declension—at seasons when activity in the service of God is most needed, but least seen.

Mr. Collier, amidst other labors, has published some valuable religious books, among which I may name The Evangelical Instructor, Prude's Connections, in two volumes, The Gospel Treasury, a little book rich in spiritual food. It ought to be republished. The old set of Fuller's Works was first published in this country by Mr. Collier, in eight volumes. A better system of theology has never been written—worth, as was once said in this pulpit, a ship-load of German divinity.

Mr. C. originated, and continued for some time a monthly publication entitled The Baptist Preacher. He evidently, in the books he published, did not think so much of what would be likely to sell, as of what, in his own view, according to his own spiritual taste, would be most likely to benefit the soul.

Mr. C. was one of the pioneers in the great temperance reformation. Thirty years ago, he published "Dr. Rush's Inquiry into the Nature and Effect of Ardent Spirits." In 1826, he published a paper entitled "The National Philanthropist," the object of which was, to advocate entire abstinence from all intoxicating drinks—the first temperance journal in the country or the world. An enterprise which no man, at that time, would have attempted when the cause was so unpopular, except from a high sense of duty, and an honest desire to improve the moral condition of society, and to prepare the way for the coming of the Lord.

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scheme whose inherent impracticability does not make it less significant of the designs which are entertained concerning that Valley at Rome.

These things and many others of a similar character convince us, that if there be any one thing certain about this revival of Popery, it is that the Church of Rome has determined to spare no effort or expense for the purpose of securing a controlling influence in the Valley of the Mississippi, and thereby, a political predominance over the country at large, and the expansion of her power and influence which would be felt throughout the world. And yet the body of our Protestant population, whether through ignorance, self-security, or whatever cause, remain indifferent to this subject. While Romanism is establishing its proselyting schools throughout the land, to pervert the tender minds of our youth; and directing its efforts to destroy the religious character and influence of Protestant education and organizing itself under a foreign priesthood, for direct interference with our political elections; and publishing and circulating the most impudent assertions upon the doctrine of our faith. These efforts are now beginning to affect the minds of many others of a similar

"Revival Melodies" have already had a wide and well-deserved circulation. The two Parts, bound together, constitute a collection of hymns and tunes of inestimable value to the church, in this age of revivals, and it is because we would have none ignorant of the publication that we here refer to it. We wish that all might have it. N. N.

## Circular.

The Executive Committee of the American Baptist Anti-slavery Convention, to their friends and fellow-laborers.

DEAR BRETHREN.—Nearly a year having elapsed since the last meeting of the Convention, we hereby appoint the first Wednesday in May, and the city of Boston, as the time and place of our next anniversary.

Never has there been a juncture when the united action of the friends of freedom, and of Christian consistency in our denomination was so imperiously demanded. Long had the union and apparent fellowship of Northern and slaveholding Baptists, through the Triennial Convention and their Board of Missions, seemed to many of us hardly compatible with that fidelity in the rebuke of sin and testimony against the persisting offender which the gospel requires. Still, whilst the Acting Board resisted the presumptuous demands of the South, they should denounce their Anti-slavery brethren, so strong was our desire of propounding accusations upon the doctrine of our faith. These efforts are now beginning to affect the minds of many others of a similar

other divine truth to examine and consider in their retirement.

Religious books and Tracts are likewise an valuable accompaniment of preaching by the way side and from house to house, the work which, from apostolic days, has been perhaps pre-eminently blessed in spreading the gospel among the unevangelized; and without these helps one of the greatest incitements and aids to missionary tours, like those performed by Rev. Dr. Scudder and other Missionaries in Southern and Northern India, in Burmah and Siam, and from all our prominent missions, would be wanting.

It would also be considered that the younger Missionaries, and native converts and native preachers, are often so imperfectly acquainted, with the language, or with the gospel, that valuable publications prepared by the older missionaries, and presenting truth clearly and distinctly, are almost indispensable to their usefulness. And when our Judsons and Goodsell die, what but the press is to preserve and perpetuate in the native tongue the stores of knowledge they had acquired and prepared for the people.

The most perfect acquaintance with the operations of missionaries shows that they should be called to labor, not without, but with the press. This means of grace the Society wish to impart to all to whom God gives access. For this they ask the contributions of the churches, with their ardent prayer that all means employed may be made effectual by that blessing which God alone can give.

In behalf of the Committee.

JAMES MILNOR, Chairman.

New York March 20, 1842.

## Revival in Rochester, N. Y.

BROTHER GRAVES.—You will doubtless be gratified to learn, that there has been an unusual attention to the subject of religion in this city, for more than two months. Daily meetings have been held in some of the churches during the last few weeks, and the number of conversions are believed to be hundreds.

Br. Church of the First and Br. Hutchings, of the Second Baptist Churches, have labored almost constantly. Thirty-two were baptized by the former; twenty-five by the latter, last Sabbath—making, we believe, not far from 140 baptized in all, and the work appears to be rather increasing. Many churches in this vicinity are receiving great blessings. One hundred have been baptized and received into the church at Albion. Other denominations are likewise receiving great accessions, and there is promise of a great increase.

Yours affectionately, P. C.  
Rochester, N. Y. March 7, 1842.

## The Work in Albany.

A correspondent of the N. Y. Evangelist, writing from Albany, says: "The revival of religion continues in this city. There are as many as ten or twelve protracted meetings in progress, in various forms. Several have commenced even since the first of January. I think not far from 1000 persons have become more or less formally connected with our churches, as hopeful subjects of divine grace, since the year commenced! I must reserve full details till another time. There is not very much undue excitement on the subject; and the meetings are conducted with much wisdom.

I have been gratified with the clear presentation of the doctrines of grace, by Br. Graves, in the Fourth Presbyterian Church, and Mr. Raymond, in Dr. Welch's [Baptist] Church.

There is little or no opposition. Protracted meetings are in progress in all parts of this and the adjoining counties. I should think fifty were going on within twenty miles, and all of them connected with general revivals of religion, in various denominations of Christians."

## Revivals in Philadelphia.

We learn from various sources, that the religious interest in the churches of Philadelphia is deepening and extending. All evangelical denominations are blessed with gracious influences, and the work is remarkable for deep solemnity rather than noise and excitement. The Baptist Advocate says: "In THE FIRST BAPTIST CHURCH, (Bro. Fox's,) the word has been made quick and powerful; the Spirit of the Lord has come down and caused a shaking among the dry bones. Their meetings have been continued from night to night, and their congregations are large and solemnly attentive.

The Rev. Nathaniel Colver of Boston, in passing through our city last week, remained a few days and assisted Bro. Ide. On Sabbath afternoon last, we were present and enjoyed the delightful privilege of beholding a crowd of anxious souls, from age to youth, pressing forward and presenting themselves for prayer, at the close of Bro. Colver's sermon. We learn that a number are rejoicing in hope of salvation, having found sweet peace in believing on Christ, while others are saying 'pray for us'!"

Bro. Colver, by a special invitation of the church, has returned to aid their pastors, leaving this city on Monday. The revival is very powerful also in the Second Church, Budd Street. More than 30 have presented themselves for baptism, and conversions are multiplying.

## Sacred Music.

That we are a music-loving people has often been asserted by those who are familiar with our peculiar taste in this respect. But the remark has been made with reference mainly to our fondness for secular music;—and not for that of a more devout and soul-inspiring cast. But we think no one who is acquainted with the great success which has attended the various publications issued by the musical societies, and by individuals of eminence among us, and with the general interest which is felt in the advancement of the science among all classes, will hesitate to concede to us, as a community, and indeed, we might almost our whole country, a deep-rooted and abiding attachment to the "Songs of Zion;" that department, which, above all others, is so fondly cherished by every genuine, living Christian.

Growing out of the deep interest which has been so generally diffused in relation to the advancement of sacred music, we have very naturally imbibed a strong, an almost irresistible taste, for a description of music, which until recently has received but little attention. We mean that appropriate for the conference room, and seasons of religious awakening. Here, where the assemblies are of a mixed character, and where many are not proficient in the art, and where, too, we wish to arouse the impenitent, quicken the sluggish professor, and encourage the desponding inquirer, the music should be of a peculiar style. We deem, therefore, the recent publications designed to meet this demand, as deserving the special attention of all our pastors choristers, and churches. The

Committee of the American Tract Society beg to state that while the receipts designated for foreign distribution during eleven months of the Society's current year have been less than \$4000, they would be grateful that they have been enabled already to transmit the sum of \$7000, to various foreign stations. But this sum is not one fourth part of what is believed to be necessary to meet the wants of all who are looking to the Society for support in this department of missionary labor; and the Committee cannot but earnestly invite the respected patrons and all friends of the Institution to do what is consistent to assist the Society in this work of love. It will be necessary not only that donations be given or raised, but that they be early transmitted to the Society's treasury.

The Committee ask attention to the facts,—that without the press the missionary may reach none beyond the sound of the living voice; he can teach none to read "in their own tongue the wonderful works of God," whether in families, in Sabbath or day-school, or in female or theological seminaries;—and he can give to none the portion of Scripture

"Revival Melodies" have already had a wide and well-deserved circulation. The two Parts, bound together, constitute a collection of hymns and tunes of inestimable value to the church, in this age of revivals, and it is about to visit the United States. The Reporter says: "We shall gloriously receive him and bear him in triumph, as the greatest advocate of virtue that has ever appeared throughout New England." What a swell!

## Will our Agents read?

And all who wish to act as Agents observe our *advertiser terms*, and understand that from those terms we vary in no case whatever? The agent who does not forward to us the money due from the subscribers for whom he acts, until nearly the end of the year, does not comply with those terms. We will allow to agents twelve per cent. for the collection of accounts from old subscribers, and twenty-five per cent. for new ones. But this giving one or more copies of the paper to agents who do nothing for us but forward money put into their hands by subscribers when it suits their own convenience, while post masters are allowed, and are generally willing, to do the same thing free of expense, is what we cannot do. We intend to be liberal in our terms, but we cannot consider any as agents who do not make special efforts to increase the circulation of the paper, and who are not particular to collect and make advances payments; and to such persons we allow a commission—not a salary.

ROMAN CATHOLIC PERIODICALS.—The Banner and Pioneer says: "The writers in Catholic journals are almost if not entirely confined to their clergy; and it is worthy of remark that the spirit and style of their writings, especially in reference to the Scriptures and their controversies with Protestants, assimilate so entirely the style and spirit of our modern skeptics and infidels, as to convince every genuine Christian that they are as utterly destitute of the spirit of godliness as are the pictures they worship. Moreover the utter absence of all refinement, and the low and vulgar wit which characterize their strictures upon the character and opinions of Protestants, indicate that they have had their birth and raising anywhere else, but in the better circles of society. Hence, did not the cause of truth demand it, we should never think of noticing any thing said or written by them."

HENRY COLEMAN.—The Boston Cultivator announces that this distinguished agriculturist is now in this city, and to sail this week for England. He goes to Europe for agricultural purposes.

COLLEGE OF THE JESUITS AT WORCESTER.—The intended establishment of a Roman Catholic College in Worcester has already been announced. It is now stated also, that "a highly accomplished and learned Jesuit from the 'eternal city' is to be the superior, and it will be opened for students with great pomp and splendor in October next."

"THE MARRIAGE RING" is the beautiful title of a series of beautiful lessons, written in elegant style, printed on beautiful paper, and wrapped in a beautiful binding, just published by Gould, Kendall & Lincoln. All persons who are beautiful themselves, or who wish to please beautiful friends, or who desire to have a beautiful home, will do well to purchase "The Marriage Ring."

"LONG ARTICLES!"—True, the articles in this number of our paper are not so short and various as we should like, but those who read them, we opine, will not complain. We think that they make up in interest more than they want in brevity.

"AMONG the additions to our subscription list during the last week, we are happy to notice seven names from Washington, D. C.—the subscription paid in advance. We hope we shall never have occasion to ask them, or any of our subscribers residing south of Mason's and Dixon's line, "Am I become your enemy because I tell you the truth?"

"SINCE the above note was penned, we have received a letter from our much esteemed brother, R. P. Anderson, Esq., of Washington, stating that the announcement of Bro. G. W. Sampson's acceptance of the call of the 3d Baptist Church in that city was premature. He returns to Newton to complete his theological course, and his future acceptance of a call unanimously tendered to him by the church, is uncertain. Bro. Anderson gives us a very interesting account of the revival in Washington, but we regret that it comes too late for insertion this week.

"THE last number of the "Philanthropist," published at Cincinnati, contains a letter written to the Rev. W. H. Bickbane, by a Southern friend, in defense of slavery. We shall publish it next week, and subsequently Mr. B.'s reply.

"WE thank our publishing friends for several volumes received during the last week, which will be noticed in our next.

"WE expect to receive official documents from the Philo Italian Society for publication in our next number. They will embrace a list of the officers, this week omitted.

## Secular Intelligence.

THE demand for missionary intelligence is rapidly increasing. We copy the following from the New York Baptist Register. Information of the agency for the Macedonian at Utica may be of value to some of our readers.

The great object which has been made wherever it has been introduced, is that the postage amounts to more than the paper.

By this arrangement that objection will be removed.

Bennett, Backus, & Hawley have kindly offered to act as agents without compensation.

They will receive the bundles from the Express, and charge each church only with its proportion of the cost of transportation; and brethren, both visiting the city on business, can take the paper free of charge to their respective churches. It is exceedingly desirable that this little sheet should go into every family of the Baptist denomination in the State of New York. It is cheap. The whole expense for one year will not probably exceed sixteen or eighteen cents; and the matter which it contains is of a most interesting character. We therefore give the following items of ancient news:—N. Y. Evangelist.

"IN the year 1712, Mr. Wishton having

predicted the return of a comet, which was

to make its appearance on Wednesday the 14th of October, at 5 minutes after 5 in the morning, he gave notice to the public accordingly, with this terrifying addition: that a total dissolution of the world by fire, was to take place on the Friday following. The reputation that Mr. Wishton had gained by his prediction, raised a feverish alarm throughout the country, and a philosopher, left little or no doubt with the popularity of the truth of his prediction. Several ludicrous events took place in consequence. A number of persons in and about London seized all the barges and boats they could lay hands on in the Thames, very rationally concluding, that when the conflagration took place, there would be more safety on the water. A gentleman, who had neglected family duty more than five years, informed his wife that he was about to leave her, but she, having engaged a ball at her house, persuading her husband to put it off till they saw whether the comet appeared or not. The South Sea stock immediately fell to 5 per cent., and India stock to 11. The captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered.

"The above paragraph may all be true, but it appears very much like a paraphrase of something we have seen in Old Mother Goose's Melodies, which ran like the following:

"There was a man in my town, and he was wondrous wise; he jocosely into a bramble bush and scratched out both his eyes."

And seeing that his eyes were out, with all his might and main, he jumped into another bush and scratched them again.

Courier.

THE REVOLUTION IN SAINT DOMINGO.—The Portland Argus furnishes a long letter from William G. Gooch, of North Yarmouth, Consul at Aux Cayes, dated Feb. 27th. The Poor Boyer, had stopped his newspaper except the Government, and made proclamation that the women "who are head speaking in the streets or houses" should be imprisoned. The Government forces were destitute almost of food and clothing, and many of them were dying of hunger. The letter concludes as follows:

"There was a man in my town, and he was wondrous wise;

he jocosely into a bramble bush and scratched out both his eyes."

At Jamaica Plains, by the Rev. T. F. Caldwell, March 26. Mr. Charles Perkins of Jamaica Plains to Mrs. Sarah E. Loring, of Boston. "I am sorry to inform you that Mr. James W. English of Bristol to Mrs. Abby T. Grimes, March 15, by Rev. C. Newton. Mr. Fisher A. Nichols, of New Haven, March 23, Rev. Edward Strong, pastor of the Church Street Church, to Margaret S., eldest daughter of Thaddeus Sherman, Esq. of N. H.

FORD'S EATING HOUSE,

AT THE WELL-KNOWN STAND,

NO. 2 WILSON'S LANE....BOSTON.

(New State St. and the Post Office.)

This Establishment is intended to accommodate gentle men and ladies, and is particularly adapted for the use of students.

The price of a meal is \$1.50 per hundred, and

is to be paid in advance.

For a bill of fare, see page 22.

John H. Symonds.

RESPECTFULLY informs his friends and the public,

that he has removed his

HAIR CUTTING ROOMS

from No. 221 Washington Street, under Marlboro' Hotel, to the pleasant rooms opposite, No. 100 Washington Street, corner of Franklin Street, (opposite) where he will have a special apartment to himself.

His services are now to be had at a moderate charge.

N. B.—Barbers will be at Marlboro' Hotel, and

will be open every evening.

John H. Symonds, March 29.

Agents for the Refector.

Our friends are particularly requested to forward money

for the payment of expenses.

Postage and subscriptions free of charge.

Post office, Boston, Mass.

Charles H. Hill, Wm. C. Converse, &c.

John C. Thompson, &c.

H. Bacon, Fitchburg, Mass.

A. L. Post, Worcester, Mass.

Perry J. Chase, Franklin, Mass.

John H. Lovell, Redford, Mass.

Lowell & Winch, Worcester.

John H. Lovell, Worcester.

## Poetry.

For the Christian Reflector.

## Lines,

Addressed to S. M. Cullif, on the death of her brother, who died February 2d, 1842.

O breath of spring! thy vernal breeze  
Is fraught with incense from the high,  
With foliage crowned, the lofty trees  
Shoot upwards to the vaulted sky.

There sleeps, in yonder lonely vale,  
A form that cannot visit now;  
Thou canst not flush that cheek so pale,  
Nor drink the dew-drift from his brow.

Then wail thy mourners o'er his bier,  
And render sweet that sacred spot;

Those, softly pillow'd, rest his head;

In death's embrace, he yields you not.

For him my first affections moved,

And round his heart their tendrils twined;

The first my brother learned to love,

The last my youth could have resented.

If sorrow's shade thrown o'er my way,

Drew from my eyes a flood of tears,

His smile could chase the gloom away,

Sooths all my sorrows, calm my fears.

In his fair soul there seemed to meet  
Virtues both noble and refined;

Meek, mild, and gentle, peaceful, sweet,

Yet firm in purpose, strong in mind.

Methinks I see his image now;

In dreams his form comes fleeting by;

His dark locks resting on his brow,

And gleams sparkling in his eye.

When rousing from sleep, his frame

Was decked with opulence of life,

And vain to stirs to quench the flame.

And quell the war of dying strife.

It came, the dreardest hour, at last—

We gathered round his dying bed;

But o'er death's languor o'er his passes,

He faintly smiled and raised his head.

Then said the youthful saint, and died:

Then gently breathed his parting breath;

His tender frame, severely tried,

Had yielded to the power of death.

The resurrection morn shall dawn,

And bid the sleeping saints arise;

From that small mound in yonder lawn,

He shall ascend the upper skies.

H. N. W.

## The Family Circle.

## Trials and Dangers.

The following very graphic description of the trials at home and dangers abroad, which are incident to the Whale Fishery, is by a Nantucket correspondent of the New York Evangelist—no doubt the Rev. John S. C. Abbott—

Nantucket is sustained entirely by the whale fishery. But few persons are aware of the peculiar trials and dangers which this business involves. I have rarely been able to see the United States banner run up to the top of our flag staff, announcing that a Cape Horn ship had appeared in the distant horizon; or to sit upon my house top, and watch the lessening sail of one as it recedes from the island, disappearing in the haze of the ocean, without having emotions excited which will moisten the eye. Our ships are fitted out for a cruise of four years. If they return with a cargo of sperm oil in forty months, they are thought to be remarkably successful; but not unfrequently they recruit their exhausted stores in some port around Cape Horn, and nearly five years pass away ere the storm-worn ship again appears in our harbor. Who then can imagine the feelings which must agitate a family when the husband and the father leaves his home for such a voyage as this. A man was speaking to me a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgarton, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea stores stowed away in the little sloop, and then returned to his home to take leave of his wife and children. His wife was sitting at the fireside, struggling in vain to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such parting. It is almost like the bitterness of death. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closed the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea captain upon this island has passed but seven years out forty-one upon the land. A lady said to me a few evenings ago, I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is now absent, having been gone fifteen months; and two years more must undoubtedly elapse ere his wife can see his face again. And when he shall return, it will be merely to visit his family for a few months, when he will again bid them adieu for another four years' absence.

I asked a lady the other day, how many letters she wrote to her husband during his last voyage. "One hundred," was the answer. "And how many of them did he receive?" "Six." The invariable rule is to write by every ship that leaves this port, or New Bedford, or any other port that can be heard from, for the Pacific Ocean. And yet the chances are very small that any two ships will meet on that boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine then the feelings of a husband and a father, who returns to the harbor of Nantucket after a separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or woe. He stands pale and trembling, pacing the deck, overwhelmed with emotions which he in vain endeavors to conceal. A friend in the boat greets him with a smile, and says, "Captain, your family are all well." Or, perhaps he says, "Captain, I have heavy news for you; your wife died two years and a half ago." A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and infant child. That wife and child are now both in the grave. But the husband knows it not, and prob-

ably will not know of it for months to come. He perhaps falls asleep every night thinking of the loved ones he left at his fireside, little imagining that they are both cold in death.

On bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon. And immediately the stars and stripes of our national banner are unfurled from our flag staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain, for which service a silver dollar is the established and invariable fee. And who can describe the feelings which must then agitate the bosom of the wife. Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement she dresses herself to meet her husband. "Is he alive," she says to herself, "or am I a widow, and these poor children orphans?" She walks about the room unable to compose herself sufficiently to sit down; eagerly she is looking out of the window and down the street. She sees a man with hurried steps turn the corner, and a little boy has hold of his hand. Yes, it is he. And her little son has gone down to the boat and found his father. Or, perhaps instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. The rap at the door. It is the knell of her husband's death. And she falls senseless to the floor, as they tell her that her husband has long been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continual occurrence—facts which awaken emotions to which no pen can do justice. A few weeks ago, a ship returned to this island, bringing the news of another ship, that ship was nearly filled with oil—that all on board were well—and that she might be expected in a neighboring port in such a month. The wife of the captain resided in Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated. Soon they sadly returned, with the tidings that her husband had been seized with the coast fever, upon the island of Madagascar, and when about a week later, on his return home, he died, and was committed to his ocean burial. A few days after, I called upon the weeping widow and little daughter, in their desolate home of bereavement and anguish.

A few months ago, a boat's crew of six men were lost under the following circumstances. A boat had been lowered to take a whale. They had plunged the harpoon into the huge monster, and he had rushed with them, at railroad speed, out of sight of the ship. Suddenly a fog began to rise, and envelop the ship, and it is a jaw-breaker: and it don't taste good, neither. Indeed, a bitter pill it is. You had better not speak it. It's a saucy word, which will always bring you into trouble.

But can't is the lazy boy's word. If you indulge yourself in saying can't, we fear you will never do any thing. You had better cross it out of your dictionary. Master Can't will never come to any thing—Ib.

.

He then stated that one of the members of the Society had written another piece of poetry, which they might sing to the same tune—and, removing the first paper, there was seen beneath it another with the following lines:

"I'll give! I'll give! I'll give!  
I'll give! I'll give! I'll give!  
I'll give! I'll give! I'll give!

which was also sung with much spirit.

The Superintendent then said that he had thought of a combination of the two, which might be an improvement—and removing the second paper, there appeared another, with the following lines:

"Go on! I'll give! Go on, I'll give!  
Go on! I'll give! I'll give!  
Go on! I'll give! I'll give!

This may be considered as an address from American children to the missionaries.

At the close of the meeting, a little boy presented the following lines, written by himself, as his address

TO THE PARK STREET JUVENILE MISSIONARY SOCIETY.

"Speed! speed! the missionary cause,  
O'er every page noise,  
And every page noise,  
Of Jesus' precious smile.

The little missionary hand  
Do willingly unite,  
And help us to start and hand,  
To give this dark world light!

"Go on! ye little mission hand,  
And may we ever be,  
A little mission hand,  
Who died upon the tree."

The meetings of the Society have often been rendered interesting by the presence of missionaries who have returned from海外 lands. On one occasion, the Nestorian Bishop was present, and addressed the children respecting the difference between their situation and that of the children in his country—this attracted great attention. On another occasion, an elephant's tooth was handed round to receive the contributions—this tooth was carved all over with heathen images, and had been worshipped by thousands of the heathen as a god. The meetings are usually held on Sabbath afternoons after service, in the vestry; the pastor is often present and encourages the Society in its benevolent designs.

YOUTH'S COMPANION.

## Can't and Won't.

Won't is a great word for little folks to speak. It don't sound well, from tiny lips. But great as it is, the same tiny lips which squeeze it out, are obliged to eat it again. And it is a hard word to eat. It is a jaw-breaker: and it don't taste good, neither. Indeed, a bitter pill it is. You had better not speak it. It's a saucy word, which will always bring you into trouble.

But can't is the lazy boy's word. If you indulge yourself in saying can't, we fear you will never do any thing. You had better cross it out of your dictionary. Master Can't will never come to any thing—Ib.

## Moralist and Miscellanist.

## Non-Slave-holders in the South.

The last number of the American A. S. Reporter contains an able, manly and truly philosophical address to persons in the Southern States who do not hold slaves. The following extract embodies many important facts.

At the North a farmer hires as many men as his work requires; at the South the laborers cannot be separated from the women and children. These are property, and must be owned by somebody. Now, when we take this last circumstance into consideration, and at the same time recollect that the very value of the very slaves debars the poor from owing them; and connect these two facts with the character of the cultivation in which slave labor is employed, we must be ready to admit that those who do employ this species of labor, cannot on an average hold less than ten slaves, including able-bodied men, women and children. It appears to me that there will be some over twenty years of age, for every male slave over that age. Hence, if a planter employs only three men, we may take it granted that his slave family consists of at least twelve souls, viz.: three men, three women, and six children. We of course estimate the number of children too low, since there will be some over twenty years of age. It thus appears that the average number of slaves we assign to each master, is probably far below the truth, but we purposely avoid even the approach to exaggeration. Now the number of slaves in the United States [Am. Almanac for 1842] is 2,487,113; of course according to our estimate of ten slaves to one master, there can be only 278,711 slave-holders.

The number of white males over twenty years of age, in the slave States and territories, is 1,016,207. Deduct slave-holders, viz. 267,591 And we have the number we now address

We are not forgetful that our enumeration must embrace some who are the sons of slave-holders, and who are therefore interested in upholding the system—but we are fully convinced that our estimate of the number of slave-holders is far beyond the truth, and that we may therefore safely throw out of account the very moderate number of slave-holders' sons above 20 years of age, and not themselves possessing slaves.

Here then, fellow-citizens, you see your strength. You have a majority of 518,885 over the slave-holders; and now we repeat, that with a numerical majority of more than half a million, slavery lives or dies at your behest.

We know that this result is so startling and unexpected, that you will scarcely credit the testimony of figures themselves.

It is commonly taken for granted, that every white man at the South is a slaveholder, who will doubtless inquire, where are these non-slave-holding citizens? We answer, everywhere. Is poverty of rare occurrence in the little heathen boy who gave a piece of poetry as his donation for a charitable object? It was an address to the missionaries. The anecdote will be found in the Youth's Companion of Jan. 12, 1843.

At the last meeting, a few days ago, the Superintendent had the boy's poetry copied on a large sheet of paper, and hung up, so that it could be seen by all present, and he asked them to sing it to the tune of *Auld Lang Syne*, which they did very cheerfully, as follows:

"Go on! go on! go on! go on! &c.

"Go on! go on! go on! go on! &c.

Has existed about one year. It now embraces about 150 children. They have a meeting about once a month. The Society contributed last year \$36,60. At the meeting before the last, the Superintendent told them the story of the little heathen boy who gave a piece of poetry as his donation for a charitable object. It was an address to the missionaries. The anecdote will be found in the Youth's Companion of Jan. 12, 1843.

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